

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROUTED UP."

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INTRODUCTION OF JUDGE EDMONDS.

In presenting to the world a continuation of our
work on the great truth which is marking the nine-
teenth century, it will not be amiss for me to utter
a few words in elucidation and explanation.

In a very early stage of my investigations, long
before I was willing to receive it as true that the
Spirits of the departed could commune with us
who yet remained behind, and when it seemed to
me but barely probable that they might, the ques-
tion occurred, To what end is it? what purpose is
there in view? and what beneficial object can be
attained by it?

The answer readily suggested itself, that if it be
true that they can thus commune with us, they
must be able to disclose to us something at least of
the state of existence into which they had been
and we were to be ushered.

Such disclosure had never yet been made to man.
Through Moses and the prophets there had been
revealed to him the existence of one God, instead
of the hosts of deities which the pagan world had
worshipped. Through Christ and his apostles,
man's existence for eternity, and the rule by which
that existence could be made a happy one, had
been revealed. But what that existence was, how
it was that that rule was to insure man's happiness,
and what was to be his ultimate destiny through
the countless ages of eternity, had been concealed
from him. His future was a sealed book, and the
natural longing of the heart to know could obtain
a response only from his own imaginations. Vague,
fanciful, contradictory, and material as these were,
they left the understanding still to grope in dark-
ness, they left the desire for that knowledge still
unsatisfied, and they left man to sink, by gradual
but sure progress, from ignorance into infidelity.

I asked myself why may not that now be revealed?
Surely nothing could be more important, and
man was never before so well prepared for its re-
ception. We believed, and it had been believed in
all ages and among all people, that God had in his
providence made to man, and through the instru-
mentality of man, revelations of his mighty truths.
And among Christians, at least, this was believed
as part of the very foundation of their religion.—
Wherein had man's nature so changed in the pro-
cess of time that he could not again receive of those
truths and again be the instrument of conveying
them to the knowledge of his fellows? I could
conceive of no reason why the humble and the
lowly of this day could not as well become such in-
struments as the fishermen of Galilee, nor why the
instructed of modern times could not receive and
impart of them as well as him of Tarsus, of whom
it was said, even from high places, that much learn-
ing had made him mad. As I have often had oc-
casion to remark, I could see nothing in nature or
revelation to forbid it, and I concluded that it was
possible that a further revelation could be made to
us, that perchance it might be that it was
now coming, and that the prayer which had ascended
for centuries from the whole Christian world,
"Thy kingdom come," might now be answered.

I say that it seemed to me that it might be, and
if it might, what was our duty in the premises?—
Did it become us to say that it could not or that it
should not? that we would not receive it? or if it
came in spite of ourselves, that we would not pro-
mulate it? that we should not admit that it could
be for good, but that it must of necessity be for
evil only? that we should condemn without investi-
gation, and repudiate and denounce without knowl-
edge of what it was or what it might teach? that
we should be content with our condition of igno-
rance, and resolve that a knowledge of the future
should find no entrance to the chambers of the un-
derstanding?

I did not so conceive my duty, nor did I imagine
that there were any who would oppose all in-
vestigation, and war upon the reception of any fur-
ther knowledge. And I may pause a moment in
passing to say, that I have marveled not a little
that in a country where freedom of thought is so
loudly professed there should have been displayed
such determined and virulent hostility even to an
investigation of what may be truth. But let that
pass. My duty seemed to be plain, and that was
to ascertain—not to take it for granted—but in-
quire and ascertain if possible whether such fur-
ther knowledge might not come.

The result of that inquiry we are now in part
giving to the world. How far it is entitled to cred-
it—to what extent it may be true we do not mean
to say. We give it as it has come to us, as faith-
fully and as accurately as in our power, and we
leave every one to form his own opinion upon its
merits. We do not claim to be authority for any
thing. We do not ask for any other credit than
that of intending fairly and faithfully to give what
we have received, as we have received it.

I am aware that there are some things contained
in the following papers which will startle even con-
firmed believers in Spiritualism. I believe so, be-
cause they startled us, and there are several things
which our first impulse was to withhold from inser-
tion in the book. They were so much in conflict

with all our preconceived notions, and with what
we knew to be the general opinion of the world
around us, that we were conscious they would not
be credited at first, but would be likely to draw
down upon us and our publication a still more se-
vere storm of denunciation—if that were possible
—than we had yet experienced. But we were
professing to give to the world the revelations as
they came, precisely and accurately as we received
them, and what right had we to withhold any of
them because they did not square with our no-
tions, or because, forsooth, we might be subjected
to some personal inconvenience? No. We could
not so deport ourselves—we could not allow any
mere personal consideration to warp or color com-
munications, our relation to which was but that
of the conduit through which they might pass to
minds which they might be more acceptable even
in the first instance. We therefore give them as
we receive them, and withhold nothing. Let each
one judge of them for himself.

There are, however, some considerations which
tend to corroborate the revelations made to us,
and which ought not to be overlooked.

There are at times contradictions and inconsisten-
cies in Spiritual intercourse, as all must be aware,
but there is one remarkable fact, viz, that, amid
all these incongruities—through all mediums,
whether partially or highly developed—from all
the Spirits who commune, whether progressed or
unprogressed, there is a universal accordance on
one point, and that is, that we pass into the next
state of existence just what we are in this, and
that we are not suddenly changed into a state of
perfection or imperfection, but find ourselves in a
state of progression, and that this life on earth is
but a preparation for the next, and the next but a
continuation of this.

Through all the thousands and tens of thousands
of mediums in this country and elsewhere, so far
as I can know, the teachings all agree in this one
respect, and through this overwhelming evidence,
comes this mighty truth, hitherto unknown to man
in general and only guessed at by a few.

If this is a truth, it surely will not require a
lengthened argument to demonstrate its vast im-
portance. If, indeed, it only may be true, no pro-
found disquisition will be necessary to show that
it is worthy of an enlightened investigation. And if
its reality can once be established to the satisfac-
tion of our dispassionate reason, it needs no aid to
rise from the dead to tell us that it is as novel as it
is interesting, and that however much it may be
corroborated by all of nature around us, it can be
established only by a revelation from on high.

This fact, at once new and momentous, does not
it will be seen, depend on our testimony alone, but
finds support in all the revelations of Spiritual in-
tercourse, wherever located and springing from
whatever source they may.

There is another important instance in which all
the manifestations through others corroborate those
which we promulgate, and that is, in demonstrat-
ing that man does exist after the life on earth. And
this is proved, not by abstract reasoning, not by
reasoning from analogy, or by appealing to received
and acknowledged revelation, but palpably, by
addressing the senses. To all the senses this proof
comes, with such copiousness and such overwhelm-
ing power as to be utterly irresistible to the rational
mind. To those who have never doubted man's im-
mortality, and who have regarded it as irrational
to question it, this consideration may not be of much
moment. But to those who have questioned it—
and alas! their number has been far greater than
the unthinking world imagine—it is of vital conse-
quence, and is hailed by them with a joy inex-
pressible.

There is another respect in which the communi-
cations given to us receive corroboration from their
accordance with others, and that is in demonstrat-
ing that the memory, the affections, and the charac-
teristics which distinguish us in our earthly life
follow us into the next existence, and abide with us
there, at least for a season. In this, too, I believe
that all the communications through all sorts of
mediumship agree, and it is thus that we are en-
abled so often to identify the dear ones who have
gone before, even though we cannot see or hear them.

In all these respects the agreement in the mani-
festations is universal and uniform.

But there is another regard in which, though the
agreement is not so general, yet it is, as a corrobora-
tion, of equal interest, to me at least. It has
been repeatedly said to me, that what I was be-
holding in the visions described in this and the
former volume was what was absolutely going on
in the Spirit-life, and the particular circumstances
which occupied Spirits at the time that I saw them.

How it was that I saw this, I do not know.—
With all my efforts, I have not been able to un-
derstand it. I live in hopes, that in time—as one
by one the explanations come to me—I may be able to
comprehend and explain it, but at present I cannot.
I only know that they come without any volition
on my part, but of their own accord, and often
when I am not expecting them, that they cannot
be the product of my own mind, for they often
differ, *in toto et in parte*, from all my preconceived op-
inions; that they are not mere vague imaginings,
for they impress themselves on the mind with all
the distinctness and precision which belong to the
impression of material objects through the instru-
mentality of the senses; and that they are not man-
ifested to me alone, but often to others who are
present with me, and who do not at the moment
know what I am beholding, and often to others far
distant from me, and of whose existence even, I
am at the time ignorant.

I can now readily lay my hand on two or three

instances of this. In the course of our travels last
winter, we spent a few days at a small village in
the West. There I heard, from professed believers
in our faith, of a physician living among them, who
was extensively engaged in the practice of his pro-
fession, and who was a Spiritualist, but was gener-
ally regarded by them as partially deranged on the
subject. I thought, from the accounts I had of him,
that it was one of those cases of fanaticism of which
we have been pained to witness so much, and I dis-
missed the matter from my mind. Just before I
left the place, he called on me, and during a brief
conversation with him, I discovered a calm, clear,
logical mind, with good sense, and an utter disre-
gard of the opinions of others in his reception of
truth. He was aware of the opinion which was
entertained of him, and said it was because he had
told of the things which he had seen, and others
had not; and that they had attempted to convince
him that he had not seen. "But," said he, "I
know whether I see or not, though it is not an easy
matter to make others know it." And upon in-
quiring of him what it was he had seen, I was sur-
prised to find he had witnessed many of the very
scenes which I had, when I knew that he was ignor-
ant that I had ever witnessed them.

I was struck with the corroboration, for here
was a man of whose existence even I had been un-
conscious, who lived many hundred miles distant
from me, who was ignorant of what had been
shown to me, yet to whom, at about the same time,
precisely the same revelations had been made.

There is yet another consideration with the same
tendency, and that is the effect which a careful and
close investigation of the subject uniformly pro-
duces on the calm, logical, reasoning, cultivated
mind.

Believers in Spiritual intercourse are now num-
bered by millions on earth. Not only in this coun-
try, but throughout this continent and the eastern,
the manifestations have made their appearance in
the salons of the imperial cities of Europe, amid
our own mighty forests, in the solitary islands of
the oceans, and on the classic shores of Greece
they have been witnessed, and everywhere they
have produced in the candid, inquiring mind the
same effect, namely, the conviction of the reality
of Spiritual intercourse. Why, even the pulpit,
amid the iron bonds of its sectarianism, begins to
acknowledge it; and the press, mighty as it is as
an engine of human enlightenment, yet ever lag-
ging behind the car of advancing knowledge, as-
tounded by the phenomenon which meets it at ev-
ery step, begins to ask, Can these things be? The
jury-box, the ballot-box, and the legislative halls
begin to hear its lowly whisperings, and there
stands now prominent before the eyes of the world,
the fact of the spread of a new faith, whose rapid-
ity of progress has no parallel in the annals of
mankind.

May we not then, with propriety, point to these
things as evidence of the truth of that which we
believe? May we not ask, what but a stern reality
could work such marvels before men? Could
truth bend in dumb obedience to its be-
hests the brightest and strongest minds of an age
distinguished for its enlightenment? Could delu-
sion or deception thus sweep across a prostrate
world and make conviction ride triumphant over
the power of early education, the prejudices of pre-
conceived opinions, and the denunciations of the
accumulated knowledge of ages, and in defiance
of the universal cry which fear and selfishness have
unitedly sent forth in such warning tones? May
we not ask what this is, which not only thus car-
ries conviction in its train in spite of all obstacles,
but which, coming from whatever source it may,
thus accords in its general and leading features?
that which, whether heard in the gentle whisper-
ings of the fireside or in the rear of the agitated
multitude—whether in the solitude of nature in her
wildness, or amid the din and bustle of city life—
whether emanating from high or low, from rich or
poor, from the ignorant or instructed—whether
amid the moan of sorrow or the joyous laugh of
gladness—whether from the confiding repose of
childhood or the stern activity of manhood, still ex-
hibits an accordance and a power which acknowl-
edge no equal in the history of the world.

However these considerations may strike others,
we confess that with us they have great force, and
they encourage us to go on with our work, because
they tend to convince us that we do not err.

We have not been without anxiety on that sub-
ject, for it would be in the highest degree painful
to us to learn that we had even unconsciously taught
error and misled only one mind. We have there-
fore been impelled to great caution as to what we
should send forth. We have not deemed it worth
while to enter into any detail of the numerous pre-
cautions which we have used, or to explain the var-
ious processes to which we have resorted in order
to test the accuracy of what has been communi-
cated to us, for the simple reason that we did not
desire ever to be received by any one as authority.
We preferred that each one should examine for
himself, and for himself determine whether what
we uttered was the truth. If the omission of these
details on our part could but result in producing a
Spirit of free inquiry in others, we were well con-
tented, even though it might subject us to the im-
putation in some minds of acting hastily and unad-
visedly; for of what moment was it what others
thought of us in comparison with a freedom of
thought which should open the human mind to the
reception of the great truths now dawning on the
world? Our paramount desire has been to attain
the truth, to receive it freely and impart it faith-
fully, leaving its adoption by others to be governed
by their own investigations, by the inner prompt-

ings of their own hearts and by all of nature which
they behold around them.*

But while on the one hand we have attached
much importance to these items of corroboration
to which we have alluded, we have not, on the
other, been unmindful of the numerous difficulties
attending the intercourse, nor of their just influ-
ence in determining the amount of credit to be
given to them.

I pause here a while to dwell on that topic.

In the first place, then, I remark, that I know
of no mode of Spiritual intercourse that is exempt
from a mortal taint—no kind of mediumship where
the communication may not be affected by the
mind of the instrument.

Take my own mediumship as an illustration.—
The visions which I have are, as I have remarked,
impressed on my mind as vividly and distinctly as
any material object possibly can be, yet in giving
them to others, I must rely upon and use my own
powers of observation, my own memory, my own
command of language, and I not unfrequently labor
under the difficulty of feeling that there is no word
known to me that is adequate to conveying the
novel idea communicated. I am often conscious
that I fail, from poverty of language, in conveying
the sentiment I receive with the same vigor and
clearness with which it comes to me. So it is also
with what I may call the didactic teachings through
me. Sometimes the influence is so strong, that I
am given, not merely the ideas, but the very words
in which they are clothed, and I am unconscious of
what I am going to say until I actually say it. At
other times the thought is given me sentence by
sentence, and I know not what idea or sentence is
to follow, but the language used is my own and is
selected by myself from my own memory's store-
house. And at other times the whole current of
thought or process of reasoning is given me in ad-
vance, and I choose for myself the language and
the illustrations used to convey it, and sometimes
the order of giving it. But in all these modes there
is more or less of myself in them, more or less of
my individuality underlying it all. It must indeed
be so, or why should I speak or write in my own
tongue rather than in a dead or a foreign language
unknown to me?

I have noticed the same thing in the Doctor, and
more than all that, I have observed in both of us
that our communications not only at times contain
what may be called Americanisms, but expressions
peculiar to our respective professions.

It is, therefore, rarely that either of us can say
that the communications through us are precisely
what the Spirits designed they should be, and as
they designed them; and consequently it will never
do to receive them as absolute authority, how-
ever agreeable they may be or however consonant
to their teachings.

It is not an easy matter to account for this, but it
is easy to know that the fact is so, and as easy to
observe that it is at times true of all mediums.—
Sometimes it is more apparent than at others, owing
to many causes ever at work around us; some-
times it is owing to the physical condition of the
medium, and sometimes to his mental state; some-
times to the atmosphere; sometimes to locality—
some localities, such as high and hilly places, being
more favorable than such as are low and swampy;
sometimes to the condition of those who are pre-
sent, whether in a state of harmony or discord,
and very frequently to the state and condition of
the Spirits who are professing to commune, and
their aptitude to the task.

Thus I have known a Spirit, who on earth had
never learned to read and write, to be unable to
communicate through a writing medium. So one
whose education here had been imperfect would
spell badly and use bad grammar, and one know-
ing but little of our language would speak in broken
English; and one, Lord Bacon, for instance, who
in life had been used to a different idiom from that
now prevailing, would yet speak in modern Eng-
lish Americanized, with here and there a relic of
the expressions he had used in the olden time.

There is another cause, and that is, the passiv-
ness or otherwise of the mediums to the influence
at work with them. Sometimes they resist with a
very determined will, and it is impossible for others,
and often even for ourselves, to know when the
operation of that will is entirely overcome, or how
much of its influence may hang around and stain
the communication with its taint of mortal life.—
Sometimes timidity and diffidence will color and
sometimes vanity and fanaticism distort the teach-
ing of the Spirits. Often the want of confidence
will warp them; for, strange as it may appear! there
are mediums who are not Spiritualists, and their
own, unaccustomed to the examinations of their
own minds, cannot discriminate between their op-
eration and the Spirit-influence; and as often an
overweening credulity will put away that which
was designed to be plain and straightforward.

There is, it is true, a simple remedy for much of
this, and that is entire passiveness in receiving the
influence and the full and active exercise of the
reason in weighing afterward what it has effected.
But unhappily there are many who do not know
the remedy, and more still who do not apply it.—
The intercourse is beyond conception fascinating,
and there are not a few who indulge a selfish gra-
tification in yielding to it. It is never safe to do so,
for thus many are misled and many are disturbed
and driven off by incongruities which could easily
be avoided.

There is another consideration still, which even
more fatally affects the reliability of the intercourse,
and is very often overlooked.

* Perhaps as good evidence as we can give of this caution will
be found in the fact of withholding this volume so long, when
the whole of it could easily be written in a month, and most of
it was written twelve months since.

We are taught that the intercourse is not superna-
tural—not the result of the suspension of nature's
laws, but the product of those laws and of their
legitimate action. As yet, we are in a great mea-
sure ignorant of those laws and of their mode of
action; but the results we see and can know—the
effects are facts which, perceptible to our senses,
appeal to our reason and demand the action of our
judgments. From all that we have yet witnessed,
we are warranted in the belief that the intercourse
is in obedience to, and not in contravention of, nat-
ural laws—that so far as we are concerned on
earth, mediumship is owing to physical organiza-
tion, more than it is to moral causes, and that all
in the Spirit world, the unprogressed as well as the
progressed, have the power of communing with
and influencing us in a greater or less degree.

So, too, we are taught that there are Spirits in
the next state of existence whose propensities are
evil. Not that they are a distinct race of beings,
known in the old theology as Devils, and represent-
ed as a creation distinct from, and independent
of, the human family, but men and women who
have lived on earth, perverted and distorted moral-
ly, and have passed away from this primary exis-
tence with those perversions and distortions un-
changed and aggravated by the desolation and mis-
ery, apparently to them without end and without
hope, in which they find themselves existing.—
Selfish, intolerant, cruel, malicious, and delighting
in human suffering upon earth, they continue the
same, for awhile at least, in their Spirit-home. And
having in common with others the power of teach-
ing mankind through this newly-developed instru-
mentality, they use it for the gratification of their
predominant propensities, with even less regard
than they had on earth, for the suffering which
they may inflict on others.

Some instances of these are disclosed in the fol-
lowing papers, but many, very many more are oc-
curring to the knowledge of inquirers everywhere,
and there are perhaps few circles where first or
last this has not been in some form or other appar-
ent.

It cannot be difficult to discover in such a state
of things the material, not only for much positive
mischief, but the cause of many of the crudities
and contradictions which so often disturb the su-
perficial observer, and sometimes mislead the cre-
dulous and confiding.

This influence displays itself in various forms,
but scarcely ever without tending to impair confi-
dence in the manifestations. Sometimes it is with
a clearly marked purpose of evil, avowed with a
hardihood which smacks of the vilest condition of
mortal society. Sometimes its fell purposes are
most adroitly veiled under the cover of good in-
tentions. Sometimes it is restless and uneasy—"to
one thing constant never." At other times it is
calm, considerate, and persevering. Now it con-
tents itself with finding amusement in the harm-
less perplexities to which it subjects us, and anon
it is satisfied only when it can goad on its victim to
crime, and rejoice in the agony it produces.

But, whatever its form, its existence is too strong-
ly demonstrated to doubt it, and while it shows to
us the realization of the "roaring lion seeking
whom it may devour" of Holy Writ, or "the instiga-
tion of the devil" preserved still in our old law
forms, we have the consolation of knowing that
now we can be conscious of its presence, and guard
against its approaches. We can detect when it is
near us, and no longer obliged to battle with it in
the darkness of our own fears and ignorance, we
can meet it boldly, and contend against it success-
fully. And, above all, we can expose its unhallow-
ed intrusion upon the communion which is other-
wise calculated to lift our hearts upward to our
God.

It is not however alone from those evilly dispo-
sed that this element of distrust flows. There must
of necessity be in the Spirit-world those who are
in every imaginable condition of development, and
who occupy every imaginable position on the as-
cending plane of progression. Some are more,
and some less, ignorant than others; some more
prudent and careful; some more zealous and in-
considerate; some impulsive and rapid, some calm
and deliberate; in fine, with every conceivable var-
iety of attribute and faculty. Of necessity, the
communications from each of these must be af-
fected, as all human intercourse is, by the peculiar
characteristics of each individual. And while
from this source must necessarily flow an element
of uncertainty, we are taught to avoid its inconve-
niences and its hazards, by applying to it, as we do
when weighing human testimony, the sagacity and
searching power of our reason.

There is yet another consideration not to be dis-
regarded. I allude to false communications and
fabricated mediumship. Such instances have been
known among us; some where the mediumship
was entirely an assumption of the pretender, and
unworthy of any confidence. In all religions ever
known to man, hypocrites have been found; and
while we have no reason to expect ours to be ex-
empt from this common lot of humanity, we have
abundant reason to know that it is comparatively
harmless with us, and must be still more so as
we advance in the power which is dealing with us
and which is enabling us to read our own hearts
and the hearts of our fellow-men. But there are
false communications which are not intentionally so.
Some arising from a mistake of the Spirit who
is communing, and some from the error of the me-
dium who has not yet so studied himself as to be
able to distinguish the innate action of his own
mind from the impress of Spirit-influence.

Another consideration is, that the character of
the mediumship is frequently changing in the same
individual, and that no two mediums are precisely

alike. From this latter cause there must of neces-
sity arise an effect producing some uncertainty. It
is as if one on earth were sending the same mes-
sage through different persons. No two would de-
liver it in precisely the same words, unless they
learned it by rote. The main idea might be trans-
mitted correctly enough, but it would be liable to
various shadings, from the different capacity of the
messengers to comprehend it, and from the variety
of their power of language to utter it.

The changes in the medium are often impercepti-
ble at first, and are made manifest only in the ef-
fect produced, and at other times they are very
great, without any one's knowing when they oc-
curred. I can best illustrate this by a very brief
account of one medium whose progress I have wit-
nessed with intense interest.

She was a young girl of tolerable education and
warmly attached to the Roman Catholic faith.—
Her church told her to disbelieve in Spiritualism,
and she refused to witness any of the manifesta-
tions, though they were frequent all around her.
At length the house in which she resided became
what in former days would have been called haun-
ted. It continued so for nearly six months, during
which she heard strange sounds and witnessed var-
ious acts, which, she became satisfied, were not
the product of any mortal agency, but were evi-
dently intelligent. Her curiosity was excited, and
she sought a medium. She soon saw enough to
convince her of a Spiritual agency, and she very
soon became herself a medium. It is now about a
year since she was developed as such, and her
mediumship in that period has assumed many
forms.

At first she was violently agitated in her person.
She soon wrote mechanically; that is, without any
volition on her part, and without any conscious-
ness of what she was penning. Having a strong
will, she was able at any moment, by exercising it,
to arrest the manifestation. She next became a
speaking medium. She was not entranced as some
are, into a state of unconsciousness, but was fully
aware of what she was saying and of all that oc-
curred around her. She, however, had not ad-
vanced far enough to know the source whence
came the thoughts which she was uttering, and she
imagined they might be the product of her own
mind. To convince her upon that subject, she was
shown, through the instrumentality of her own
mind, all the particulars of the wreck of the steam-
er San Francisco—that her upper deck had been
swept off and a certain number had thus perished;
that the residue of those on board had been taken
off in three vessels, and were then on their way in
different directions for different ports, and that the
steamer had been abandoned on the sea. All this
was several days before any news had reached the
land of the accident to that vessel, and she was
told to wait and see if the information which had
been given her, and which was much more detailed
than I have written, was not strictly accurate, and
then determine for herself whether it was her own
mind. A few days brought minute confirmation
of every incident which had been disclosed to her.

Since then this faculty of knowing things at a
distance has greatly improved. She saw the wreck
of the Arctic when it was occurring. She saw
and detailed with great accuracy, as subsequent
accounts showed, the recent collision on the Cana-
da Railroad, and that a few moments after it hap-
pened, and while the dead and wounded were being
lifted out of the ruins. She has seen and describ-
ed the state of things at Sebastopol and its vicinity,
and she has frequently described scenes and con-
versations going on at the moment, at the distance
of several hundred miles from her; and all this,
not when she was in a trance, but in a state of
mental consciousness to all around her.

She next became developed to speak different
languages. She knows no language but her own,
and a little smattering of boarding-school French.
Yet she has spoken in nine or ten different tongues,
sometimes for an hour at a time, with the ease and
fluency of a native. It is not unfrequent that
foreigners converse with their Spirit-friends through
her in their own language. A recent instance oc-
curred where a Greek gentleman had several inter-
views, and for several hours at a time carried on
the conversation on his part in Greek, and received
his answers sometimes in that language and some-
times in English; yet until then she had never
heard a word of modern Greek spoken.

About the same time her musical powers be-
came developed. She has repeatedly sang in for-
eign languages, such as Italian, Indian, German and
Polish, and it is now not unfrequent that she sings
in her own language, *improvising* both words and
tune as she proceeds—the melody being very
unique and perfect, and the sentiments in the high-
est degree elevating and ennobling.

Her next advance was to see Spirits and Spirit-
ual scenes, and now scarcely a day passes that she
does not describe the Spirits who are present, en-
tire strangers to her, yet very readily recognized
and identified by their inquiring friends. This has
of late been witnessed by very many persons, and
many an unbeliever in Spiritual intercourse has
been overwhelmed with the evidence of identity
which thus by sight and by communion has been
presented.

At one time she was used as the instrument for
delivering long and didactic discourses on the prin-
ciples of our faith. Now she is mostly used to
give moral and mental tests, which to many are
very satisfactory. At one time she saw chiefly al-
legorical pictures; now she sees the reality of Spir-
itual life. Once she wrote mechanically, now by
impression, knowing the thoughts she pens. For-
merly it was difficult for Spirits to converse through
her; but now conversation, with any one, however

much a stranger to her, goes on with a freedom and ease most gratifying to the investigator. These various changes have been wrought generally without any apparent external cause, and have been unknown until they appeared. But what internal process may have been going on to produce them we do not know, nor how far its workings may at the time affect the mediumship. We simply know that they are, and as they may affect the intercourse, we feel an admonition to greater care and caution.

I do not mention this case as a solitary or extraordinary instance of Spirit-power, for I am aware of many others of a similar character. But I refer to it as an apt illustration of the view I am endeavoring to present, and because the whole development having occurred under my own observation, I incur the less hazard of being mistaken.

From this whole class of cases I draw two inferences, one which I have already mentioned—namely, that the communications may be affected by these changes; and the other, that the faculty of mediumship is like all our other faculties, capable of advancement and increase by education and training. The original power of becoming a medium may be owing to some peculiar power of organization of the individual, like the organs of language, of music, of imitation, and the like; but, like them, the faculty is capable of great improvement by a due course of treatment. If this be so, then, until the medial power be developed to its state of perfection—and what that may be we do not yet know—there must of necessity be great changes in its exercise, which cannot with safety be disregarded.

The changes from this cause are not confined to individual cases, but they are visible in the whole scope of the intercourse. At first the manifestations were generally made in the rudest and simplest physical form, addressing themselves mainly to the senses. But as minds became convinced of the reality of Spirit-communication, and stepped over the threshold of the new school, seeking the higher truths which it was apparent must flow from that reality, there was a demand for a more elevated and more facile mode of conveying them to us. The supply at once met the demand. And there is, in my view, no stronger evidence of the divine origin of this mighty movement than is to be found in the fact, that as the mind grasps the knowledge proffered it, and craves for more, the means are at once provided for satisfying that craving, and those means very often unlike any device of man's ingenuity, and unlike aught previously known to him.

How often has the most determined unbeliever been struck down from his self-complacent but giddy height by a power which he could not control! How often has the skeptical medium been overpowered, even in his physical action, by an influence, unseen, and to him before unknown! How often has the astuteness of the keenest doubter been set at naught by an intelligence whose capacity he could not measure, and whose source he could not fathom, but whose presence he could not question! How have the timid, the weak, and the halting been strengthened and sustained until they could easily brave all that the opposition of an angry world could inflict! How have the strong, towering in the might of their own knowledge, been laid prostrate at the feet of those whom they regarded as most ignorant! And how invariably and inflexibly has conviction ever followed investigation!

I for one see and acknowledge in this a power mightier than belongs to mere earthly humanity, and I bend in humble adoration in its presence, but too conscious that without its aid I cannot grasp the mighty truths it can teach. But those truths come, and by instrumentalities so admirably fashioned to the work in hand, so perfectly adapted to the occasion, that to deny their Spiritual origin involves the assumption of a power in the human frame which would tax the credulity far beyond aught demanded by a belief in Spiritualism.

But this is, in a measure, a digression from the topic on which I intended to dwell. My purpose was, as I invoked on the one hand certain fragments of corroborative evidence, so it was due to candor and to the spirit of fair inquiry, by which I hope I am governed, to state on the other those things which are calculated to detract from the force of that evidence.

I do not mean here to say that I have enumerated all the impeaching evidence that may be found in this matter. I am, on the contrary, aware that I have not, nor can I well do so in the limits allotted to this paper. For, as no two mediums are exactly alike in their manifestations, and there are now thousands of them; as no two communications through the same mediums are ever exactly alike, because ever liable to be affected by the existing conditions of both mind and body; as the Spirits who commune are no two of them alike, and are now numbered by tens of thousands; and as the variety in the source as well as in the instrumentality of the communication is as vast as that which is to be found in the human character everywhere, so there must of necessity be many other causes to warn the well-regulated mind to beware of credulity and fanaticism, and to weigh all things carefully and well before yielding belief.

To do this there is but one safe course, and that is, to apply to the evidences which Spiritualism proffers the same acuteness of reasoning, the same deliberation of judgment which it is necessary for us to apply to all other evidences presented to the human mind; to test them as we would test any human evidence on any topic, and apply to them the same touchstone which for ages we have been called on to apply to the evidences of Christianity.* Doing this wisely and discreetly, the rational mind will find no difficulty in arriving at a satisfactory conclusion, even amid the incongruities which Spiritualism in its crude and infant existence may present.

But I dismiss this topic, lest I may dwell upon it too long for the patience of the reader. My intention was originally to devote a large portion of this paper to an enumeration of the benefits that must flow from the adoption of our faith. But my fellow-laborer has performed that task so well in his introduction, that I am saved from doing more than dwelling a moment on one or two of its leading considerations.

One is, that Spiritualism proves the immortality of the soul. It does not ask us to believe it upon the authority of its mere assertion; it does not merely present to us the abstract reasoning which to many minds in all ages has been so unsatisfactory; it does not merely appeal to nature and her laws and their operation, which in this age have been so powerless to work out the end in view; it does not merely point to the golden vaults of the heart, and seek a response from its awakened instincts, but it proves it in a manner most satisfactory.

*Since I have been a Spiritualist I have occupied some of my time in perusing "Paley's Evidences of Christianity," and I was struck with the applicability of the whole reasoning to the evidences of Spiritualism. I recommend a reference to that work, especially to those who are disposed to quarrel with our faith because it refuses to save them from the responsibility of thinking for themselves.

to the intellect, even when enveloped in its material surroundings—proves it by a direct and unanswerable appeal to the senses—proves it as the Creator proves that the sun shines at noon-day and the stars sparkle at night—proves it as nature demonstrates the existence of the storm and the thunder—proves it as matter makes manifest to us its own reality—proves it through the instrumentality of our material organs—and proves it as many other things are made apparent to us, so that we may say, not merely that "we believe," but that "we know." And what is most interesting is, that the evidence is within every man's reach. He has but to knock, and it will open to him—he has but to ask, and he may receive. No man lives but he may have, if he pleases, evidence most satisfactory, that the friends whom he has laid in the grave do yet live and can commune with him.

This is a bold assertion to make, but I make it after years of careful investigation, conducted under most favorable circumstances, after having witnessed innumerable manifestations, and after having beheld the intercourse in all its known phases. I make it deliberately, and as the result to which my examination and that of many, very many others has conducted me, and I know I can not be mistaken. Whether I am or not, the means are fortunately at hand to determine. I repeat, they are within every man's reach. He has but to stretch forth his arm and be satisfied. The tree of knowledge is planted in our midst and each can pluck for himself its fruit and eat. True, now, as of old, the serpent of evil does coil its loathsome form around its outer branches, but the fruit is at length beyond the reach of its poison—the flower blossoms in despite of its pestiferous breath, and man, when he approaches its grateful shade, may yet crush the tempter's head beneath his heel.

If this be so, can we be sufficiently grateful to the Bounteous Giver that he has at length in His mercy removed the murky cloud of infidelity which was casting its dark pall over the human heart, crushing it out of the very form of humanity amid the crumbling ruins of its own happiness? And can we reject the precious boon which comes on angels' wings to waft us nearer to our God? There may, indeed, be difficulties in the way, obstacles to encounter, inconveniences to suffer, but to the anxious inquirer they will not be insurmountable. It is possible to overcome them, and then will follow conviction, bearing in its train peace and love to man.

But this is not the chief benefit of Spiritualism. It not only teaches us that we do indeed live after death, but it teaches us what that life is, affording us the inestimable advantage of knowing how properly to prepare for it. A part of the knowledge has already been given, not merely in these pages, but in the numerous publications and discourses which have been used as the means of conveying it to us. More will yet in due time be given; for it is the design of this great work to open to us a view of the intimate relation ever existing between us in the mortal form and the Spirit-world, and its ever-present influence over us for good or for evil, and a revelation of what the world is into which we shall be ushered when we shuffle off this mortal coil.

Can we estimate too highly the value of this knowledge? Can we set too high a price upon that which teaches us the true purposes of our existence upon earth, and how to shape it so as most effectually to secure our everlasting happiness? Can we too highly value that which rolls away from our minds the ignorance and mystery which have hitherto brooded over us, and reveals to us the destiny which is before us? That which answers the craving want of the human heart, and so speaks to the Spirit of the Creator, which slumbers there, that starting from the confines of its mortal chamber, it springs forth to meet its God, and returns to its home laden with his blessing?

Be the estimate which man may put upon this revelation what it may, whether it be welcomed or be crucified, it is coming—coming in the panoply of the Infinite Father—coming with healing on its wings to redeem man from his wanderings, and enable him to stand erect in the presence of his God redeemed by his freedom.

J. W. EDMONDS.
New York, December 17, 1854.

[For the Christian Spiritualist.]

MR. EDITOR: In your issue of January 6, is an article entitled "Translator's Error," over the signature of "L. Bush." The chief point of the article is to comment on the translation in our English Bible of 2 Timothy 3, xvi. Your correspondent maintains that the insertion of the verb *is* in the first clause is unwarranted, and consequently gives a wrong sense. Instead of the reading as we now have it, he would have it, "All Scripture given by inspiration of God, and profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect." Now I have a difficulty in regard to this interpretation, viz.: it makes the sentence an imperfect one. There is in it no verb of affirmation; and the only way of supplying a verb is to insert *is* after Scripture, as in our English translations and as the original Greek requires. In the Greek language this verb is often understood, I should rather say generally understood in connection with participles, as in the case before us. I do not know whether your correspondent professes to have a knowledge of the Greek, but I do not believe any Greek scholar can be found who will endorse the interpretation he proposes.

In regard to the meaning of the passage as translated in our version, which translation I think to be the right one, your correspondent seems to misapprehend it, as many others have done of late, when speaking against the Bible.

At the time the Epistles to Timothy were written, the word *grapho*, Scripture, had an exclusive meaning as applied to the Jewish Canon, which we now have in the Old Testament, and Paul refers to this in this passage. Our Savior says, John 5, xxxix, "Search the Scriptures, for in them ye think ye have eternal life." In the verse preceding the passage of which we are speaking, the Apostle says, "From a child thou hast known the holy Scriptures." "Ye do err, not knowing the Scriptures." Math. 22, xxix. "Christ died according to the Scriptures," &c. and rose again according to the Scriptures." 1 Cor. 15, iii, iv—"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort might have hope." Rom. 15, iv. Numerous other passages might be cited in proof that the word translated *Scripture* and *Scriptures* had the meaning I have given, showing that your correspondent is mistaken in his criticism.

Yours respectfully,
LUTHER.
The story of "Genial Greathart" will not be further continued in our paper, it being the author's purpose to publish it eventually in book form.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JANUARY 27, 1855.

WHEN IS IT PROPER TO SPEAK OF PUBLIC MEN AS SPIRITUALISTS?

We ask this question with the hope of calling attention to a prevailing weakness, we may say, a general absurdity, some features of which have lately been introduced among the Spiritualists. We mean the prevailing disposition to dignify this or that subject by insisting that this or that great man or fine lady believes in the theory and fellowships of the believers, be the subject matter what it may. This disposition to rub one-self against gentility and respectability is so common a phase of life and enters so generally into the make-up of society, that it should need a very long article to separate the good from the bad, and point out where emulation becomes vanity to the sacrifice of truth and self-respect. At present, we wish to look the above question in the face, since we are often told that such an one is a Spiritualist, and may be we repeat it unconscious of the injury we do to the fame and conventional standing of the person spoken of. This, no doubt, is natural to all parties, and in a proper sense, is deeply significant of the golden threads of sympathy and affection that tend to bind humanity in the working bonds of brotherhood and union, but in its popular form it goes no deeper than partyism, and is of course, obnoxious to good sense so far as it compromises the dignity or self-respect of any party. Those acquainted with the method and make-up of most of our theological and scientific controversies, cannot have helped observing that each party makes every effort consistent, and not a few inconsistent ones, to bring to their side of the issue the influence and authority of "great names," that the hearer or reader may infer that the position occupied or the belief adopted is sanctioned in part or as a whole by the good sense and eminent genius of the person brought forward to give testimony. The motives that prompt this vary with the individuals, since affection as well as partyism may prompt it, but most obviously it is intended to add dignity to the subject while softening the severity of the issue that separates the disputing parties. This, as we have intimated, may be commendable, but like everything that is done for effect, great caution should be used in the liberty taken with such names, since it may not be obvious to all that truth is told or compliment implied by such appropriations of individual reputation. Position and reputation in the present development of society are all in all to some minds, so that if forced into certain relations by the Spiritual zeal or religious enthusiasm of the anxious admirer, the reaction or antagonism resulting will be in proportion to the outrage committed on the conventional reputation of the offended party, since it is notorious that conventional honor and orthodox reputation have more to do with their public position than scientific accuracy or exact love of truth.

The individual that "sold his birth-right for a mess of pottage," and his "near of kin" that betrayed Christ for "thirty pieces of silver," have had extensive family connections, some members of which still "move and have a being." Whatever philosophy there may be in this, sure we are that some explanation like this must account for the late issue of the Rev. E. H. Chapin on Spiritualism. It has been the consolation of many of the Spiritual family, in separating from the Universalist and other denominations, to think that the day is not far distant when those loved ones, eminent for learning and eloquence, of liberal minds and tolerant dispositions, should be reunited in a more lasting and vital union than the past forms of sectarianism have been able to give, because a new dispensation had added other and more powerful elements to harmonize the mind and cement the Spiritual affinities of the soul. Of course, it was understood that this would be done as soon as it could be effected with equity to the reputation of the preacher, for whether wisely or unwisely it has got into the public mind that with the preachers of this age, it is emphatically true that "the voice of the people is the voice of God."

Now, how far the Rev. E. H. Chapin consults public opinion in adopting this or rejecting that phase of progress and reform, it is not our intention to inquire, but if possible to awaken the Spiritualist to the dignity he owes himself and the faith he delights to own and honor. It may be, that with the conversion of Mr. Chapin, or any other person to Spiritualism, if they be known to fame, and have and have an influence in the make-up of public opinion, that good will come to the cause, since progress and reform will be stimulated and more workers given to *practicalize* a human and Spiritual philosophy. But this eagerness to claim any man or woman before they make known their conversion to, and wish to be identified with this, or that form of religious belief, has more the element of partyism than good sense and exact truth. Truth can not be dignified or made respectable by this name or that, and thanks to God, it can not be disgraced or made less lovely by all the falsities of an opposing and a material age.

The effect of disappointment is doubt and suspicion, rather than harmony or union; but disappointment is inevitable where hope and desire are in excess. Since the sermon of Mr. Chapin, not a few have intimated that the "old fogies" of the Church became alarmed at the growing reputation of Mr. Chapin's Spiritualism, and insisted that he define his position, so as to save the church from scandal and the denomination from heresy. Of this we know not, but it is very possible that Mr. Chapin may have found it necessary to define his position, in order to correct the expectations of some of his admirers, who insist on having him of the Spiritual family. We hope also its significance will teach those who go to hear *fine* speaking, that a time-serving eloquence is not "the power of God" unto salvation to every one that believes; but it is ever so transcendental or nothingarian in its character.

That Mr. Chapin does preach very fine sermons and deliver very eloquent Lyceum lectures, is most true; true he has the reputation for doing such things, but we have yet to learn that Mr. Chapin has ever championed any unpopular truth, or vindicated any unpopular reform. Why speak of him then as a Spiritualist in the reformatory sense of the term, since his present nor his past relations, nor teachings warrant the assumption? We know of no propriety for doing so, and shall consider him as a part of the conservative forces, until we know more of his willingness to be identified with a reformatory and progressive theology.

We say this not to prejudice Mr. Chapin, but to save his mind from misapprehension and disappointment. It is true, nevertheless, that in the popular sermonizing of the times, all phases of theology show that a new element of mighty power is softening the crudities and dogmas of antagonizing creeds, and tends to the speedy formation of a working and a practical union of the most advanced and liberal denominations. But this does not warrant the assumption that such parties are Spiritualists, and should not be confounded with that class of thinkers who, believing in Spiritual intercourse as a *fact* in actual life, seek to reform theology, so as to have it acknowledge the sovereignty of God in all time and the harmony of His government.

If any one doubts the tendency of this element in our time, let him or her give some attention to the Spirit and wording of the poetry of our newspaper and periodical literature, and compare it with much in the same publications for five years past. The following extract from the remarks of Dr. Osgood will illustrate this reflection. They were delivered at the funeral of Mr. Havens' three daughters, who were burned at Fort Washington last week. No one we apprehend will think him a Spiritualist, save in the most vague and general of senses, and yet we question if Mr. Chapin ever said anything more direct and positively in favor of the theory of Spirit-intercourse. Dr. Osgood had been speaking of the happiness of Mr. Havens' home, as he had known it, which forms the basis for the following reflections.

We hope whatever promise of the future the reader may find in them, he will be cautious how he confounds the Dr. with Spiritualists, or how he dignifies such vague conjectures as Spiritual philosophy. He says: And sometimes as I have visited this home, I have heard a strange sound in the air as a sound of angels, and I have looked up at the ceiling and I have seen a wonderful instrument that bears the thoughts of the nations in this day; and it seemed as if I could hear their voices of gladness and of sorrow; that telegraphic wire lifted high in the air has been for some months a bridge of signs, bearing from the North to the South a whole world of human calamity that makes the world so sad. But there seemed to be no sorrow here, no sorrow in the lot of this happy family. Yet what sorrow has come I need not say. Look upon these coffins; look upon that blackened ruin and see what sorrow I do not know, but in adding one word I almost feel as if I should burst into tears and discomfiture. But I cannot resist the conviction that I am commissioned to stand here and speak words of consolation. Call it some peculiar influence of former friendship, or call it a providential visitation, according to our opinions may be, I must say that I have had such an intimate sense of the characters and the presence of our departed sisters; they have seemed to come to me—the three sisters—hand in hand. I have seen their pleasant faces by day, and in the night watches they have seemed to stand before me, so that I could not resist the vision, and say to me, "Go and speak words and comfort to our parents and our brothers and our sisters. You have been our pastor in times past; we have known you, and now we look to you. It is well with us; oh, try to make it well with our bereaved parents, our brothers, our sisters and our friends!" In their name, let us say, "Peace be with this house!" Let us not say that no sorrow hath come upon it! Let us not say, "We will not weep!" Rather say, "Weep on father, mother, brothers, sisters, weep on—not in the worldling's despair, but as Jesus wept at the grave of Lazarus, when he was about to break the bonds of the grave asunder."

I will not say more. Human thought breaks down, and human sympathy has little feeling. The language of lowly prayer most becomes a scene like this.

Let us pray.

SOMEbody IS DISAPPOINTED.

We give place to the following item of intelligence, as it was made the subject of some remarks in Conference by Dr. Gray, which the reader will find in another column. Beside this, we hope the reader will take the question "home," as it is a general one, and in his own way and in his own time, let us have an answer.

WHAT IS THE USE OF "SPIRITUALISM?"
To the Editor of The N. Y. Tribune:
Sir: I am a Medium—a Spirit Medium—and have been such for over two years, and, for the life of me, I cannot see what good this Spiritualism is going to do to the world—to the down-trodden masses—to the mechanic—to the laborer, or to the poor in any shape or way whatever. If it can, I should like to know it. Will some of our savants in Spiritual Philosophy be good enough to tell us? I have been deluded out over \$200, of time and money, in trying to get deluged as a medium, besides many a sleepless night; and what does it all amount to? Why, to just this. You are continually chasing an ignis fatuus, a will-o'-the-wisp, and while you are grasping after the shadow you lose the substance. I know many worse off than I am—men who have not only lost their time, money and sleep in this thing, but their health and lives. I thought if I could become a Medium, that the Arcana of Mystery would be opened unto me and the secrets of wisdom would be revealed; but alas! no comfort, consolation or wisdom can I find in any of it. Now then, if Spirits can tell us anything to our present use, I should like to see it done. I should like to see any new truth developed by Spirits, for I ask, in the name of common sense, how can they develop any new truth if all truth comes from the Spirits by Spirit impression, as we Spiritualists all say and believe it has, through impressive Mediums, in all ages of the world? Yours, respectfully,
New York, Jan. 14, 1855.

ME MEXIC.
We have not the room, nor the time at present for the necessary comment, since the question is so general and comprehensive, that it needs the detail of a clear head and a thoughtful Spirit to answer it. It may be, however, this short article will wake up many, and call out a variety of experiences and answers, so that *fact* and *narrative* will do what theory would fail to do, viz: stimulate inquiry and elaborate information. Whatever may be thought by the Spiritualist of a "medium" that *could* be a "Spirit medium" for "two years" and still be unable to give an answer to the question, what good is Spiritualism to the world, "the mechanic, the laborer, or the poor in any shape?" sure we are that the day is not far off when this question will be asked by an awakened public in a different Spirit, but for a like practical end. The age is *practical*, and the necessities of life are imperative, and both demand that the words of Spiritualism become flesh and dwell among us.

The Spirit of emancipation is in every department of society in one form or another, and naturally enough, many look for "good fruit" from the tree of Spiritualism. The question here is not one of *fact*, phenomena, or of method in understanding and accounting for the phases of phenomena, but a plain, practical question of *use, economy*, and value to the age.

Again, we say, think, for the disappointment of this *medium* may be significant of a class that *live* by the way side, "whose last end is worse than the first." How far Spiritualism is to be held responsible for this, is the question we wish the reader to make personal, so that in acting as *citizens*, he may be able to give his testimony with candor and intelligence.

JUDGE EDMONDS' INTRODUCTION.

Although considerable space in this issue is occupied by this article, we have no doubt but the reader will be glad to get this foretaste of the forthcoming volume. The introduction is not contentious as it will appear in the book, for the many letters that are introduced to illustrate certain

points of the argument, or show the good Spiritualism has done to those communicating, have been omitted for lack of room. A second introduction will be found in the published volume from Dr. Dexter. As we have not seen this article, we cannot speak of the prominent points set forth, nor the method in which they are discussed, but it would be a pleasure to many to have the Dr.'s philosophy on mediumship, its phases and their developments, since his own experience must aid his observation in grouping the varieties of the phenomena and explaining their relations. We hope soon to see the work, as not a few have asked about the time of its forthcoming.

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A COMMUNICATION AND DRAWING FROM THE SPIRITS.

By this heading we wish to imply a distinction between the following, and communications in general, since it purports to have been written and delivered into the hand of friend Isherwood, without the aid or intervention of the communicating medium.

This will be a startling and doubtfully received statement by the majority, but the testimony is given in good faith, since that the parties on whose veracity it relies, having the sanction and acquiescence of a testimony of many witnesses for like phenomena. The statement in brief is, that when the "circle is harmonious," the hand being placed under the table, the letter is received from the Spirit in an envelope, sealed and directed. However singular this may seem, in the same circle the hand of the Spirit is to be seen, "as palpable to sight" as any thing can be in a moderately lighted room.

Now in this case, for the sense of touch has acted in confirmation to sight, both giving positive testimony of Spirit-presence, and Spirit-organization. This is the testimony of those who have seen and felt the hand, and know, therefore, whereof they do testify.

Be the philosophy of the phenomenon what it may, the manner of its delivery is as wonderful as the method by which it was developed, and called forth in awaiting thought and investigation. Accompany the following letter, was the drawing of a tree and other objects, which make up in outline a simple picture, which in conception, coloring, and general execution, evince not only artistic skill, but considerable genius. What is most singular to conceive of, is the fact that the Spirits in outlining as well as coloring the tree and other objects on the plying, must have used a variety of tints, since the shading effected by the blending in varying combinations of three or four colors.

We give the fact as we find it, and have no doubt, but the explanation will soon be given.

In order to understand the following communication, the reader should have in mind the prominent objects of the drawing, which are, a tall and somewhat withered tree, "the three branches," a tombstone, and two setting figures; the whole is significant of a burying place. The communication is friendly and affectionate, and in a plain and childlike manner brings home to the mind nearly the whole lesson of life.

The letter is but a detail of the following, which accompanies the picture.

HARRY—You knew my heart, I had my failings, yet I injured nobody but myself. Those who should have mourned me most, and forgot me soonest, are now even as I am.

HARRY—Think of your God often, so that you may prosper, and offer up an occasional prayer for the soul of

R. B.
My dear HARRY: I send you a solution of that seeming riddle, which you could not comprehend. I allude to the tree with three branches so frequently exhibited for your comprehension. The tree, Harry, has, as you may perceive, two withered branches, and one branch in a flourishing condition. The two withered branches are types of myself and your brother Bill, withered from those causes which we might have averted. Cut off in the very prime of our life; but enough of this. The yet flourishing branch represents yourself in the full enjoyment of health, and those faculties which, with a proper discretion on your part, may be exercised by you for the instruction and benefit of your fellow creatures. When you reflect upon the causes which *withered* the two branches, and the means by which we became enemies to ourselves, you should pause and make that *firm resolution*, without which, man becomes a brute, slighting those reasonable faculties bestowed upon him by his all merciful-Creator for a brief hour of selfish enjoyment. Need I say more?

For myself, Harry, I am as it were forgotten, a mound of wet clay, overgrown with rank weeds, covers all that remains of one who was in his time a "right merrie jester." The cold winds whistle round my grave, and the pelting rain plashes the soft earth. But I am now happy, dear Harry, and shall be more so when I find the *solitary branch flourishing* in the sunshine of temperance. They tell me that you are improved since you have joined the Spiritual circle, for which I most heartily thank God. I am lonely, Harry, very lonely. Those who might best have mourned for me, are now with the Spirits. Pray for me at times, and I shall ever be
Yours gratefully,
BACCHITA, Script. R. B.

REPORT OF THE LADIES IN BEHALF OF THE RAGGED SCHOOL.

Those who may have given in aid of the school, or contributed in labor or otherwise to the getting up of the Fair, will see by the following "report," the amount of donations sent in, and the conclusion of the whole matter. A committee of ladies and gentlemen have been appointed to solicit donations and contributions for the support of the school, as it is doing a good work. It has at present eighty children, boys and girls, who receive tuition in the common branches of Primary school education, and a dinner each day. Beside this, every effort is made to clothe them as fast as small means will permit, in such a way as to make them clean and comfortable.

Of the benefit and efficacy of such institutions, too much can hardly be said or felt in a city like New York, where so many of the poor suffer for lack of "daily bread." We shall report progress occasionally.

[For the Christian Spiritualist.]
LIST OF DONORS NAMES IN AID OF RAGGED SCHOOL.

Received of Mr. Toobey, collected at Dodworth's Hall, \$45 75
Do. 553 Broadway, 9 07
Do. 380 Broadway, 5 01
Do. Mrs. Wileys, 7 75
Do. Mrs. Levy, 3 50
Do. Mrs. Benning, at 553 Broadway, 5 16
Do. Miss A. Burton, 8 50
Donations from Mr. Purdy, 3 00
Do. Mrs. Eanson, 9 00
Do. Mr. Libbard, 1 00
Do. Mr. Price, 1 00
Do. Mrs. Odell, 1 00
Do. Mrs. Leary, 8 00
Do. Mr. Clark, 5 61
Do. Mr. White, 4 66
Total, \$109 04

Donation from Mrs. Fitzgerald 25 pounds Confectionary.
Donation from Messrs. Henley & Taylor, 409 3d avenue, half ton of coal.
Donation from Mr. Odell, one ham.
From Mr. Horace Waters, use of Piano.
Cash on hand, \$187 77
Goods on hand, 91 25
Total, \$229 05

ELIZABETH TAYLOR, TREASURER.
MR. C. BRAYTON, SECRETARY.

FRIEND HINSHAW:—We have your letter with the enclosed five dollars, which shall be appreciated as you wish.

Miss Dow has also received your last letter containing ten dollars for the Ragged School, and wishes this to be her receipt, should you fail to get her letter.

Whatever difference of opinion we may have, my brother, on prayer, its nature, character or va-

lue, we have but one on the true mission of Spiritualism and the good of the race. May you be happy and blissful as you would have others.

Robert Miller of Wausau Co., Wis.—Your communication, play, farce, life, or whatever else you or the Spirits may choose to call it, has been received and put by for your future orders, as we can make no use of it.

IS MODERN SPIRITUALISM A NECESSITY AS WELL AS AN EXPERIENCE?

The Spiritualism of the sacred writings must have been overwhelming to the minds of those who received its full truth. In no way can we account for the vast sway it held over the minds of men, but in the belief of the immediate presence of the great pervading Spirit of the universe. Science had not demonstrated that the thunder was an explosion of electrical essences, on the contrary, many believed it the utterance of the voice of God. The earth we inhabit was deemed to be a moveless body, spread out to infinity in one vast unending plain. All the sublime poetry of the Bible is drawn from such sources of belief. Its bold imagery everywhere recognizes the immediate presence and agency of the Infinite one.

The heathen philosophers recognized the immortality of the soul, yet they never seem to have entered into the examination of any presiding power, any great creative essence that permeated all other sources of vitality, therefore, their belief was a mere experience and not a necessity. The advance of scientific knowledge and the enlarged views of the operation of the laws of God make the Spiritual tendencies and developments of our time a necessity. We are assured that all the phenomena of Nature are the result of causes different from what we have dwelt upon. God does not step aside to produce the thunder; he did not lay with his own hands the supposed immovable foundations of the earth. He produces these outwardly developed causes by the operation of his will.

"The law of Nature is the will of God." Our Spiritualism, then, is the growth of interior life, the approximation of the soul to God, and is not only an experience, but a necessity. He makes it a necessity by his revelations, just as he made the Hebrew faith a necessity, and strengthened credulity by his supposed immediate agency in the phenomena of Nature, which could not be explained or interpreted upon any other hypothesis. Intelligence must be acted upon by intelligence; soul must commune in union with soul, and as every thing goes back to its original soul, so they must blend in the after life, and be united above. If this union in Heaven is certain, it is equally certain that there may be an anterior communication. That the Creator may wish to evidence his decrees in anticipation. The highest form of devotion moreover, is an assimilation towards these unities for they beget a reliance upon his protection and care, when every protection subsides.

What is prayer for any departed soul, but a communication of this Nature? If the soul be sentient in the future world, and we have a full reliance upon it, our inward aspiration may be a constant yearning for this realization, and it is finally answered by some affinities or other. We know not how far other souls may go beyond this in their experience, and therefore cannot question the truth of higher and more exalted revelations.

This is a stumbling block to many; they get no communication, and consequently their belief is enfeebled. I might as well doubt the revelations of Scripture upon such pretences. They were not made to me, and I might deny their authenticity up on and under the same pretences.

Providence, Jan. 15th, 1855.

SPIRITUAL MEDIUMS.

Since the creation of earth and man, Mediums of the omniscient intelligence have been chosen as instruments of His revelation. To every great and selected soul who needed this revelation, has he sent His messenger, to teach his favored children of His guardianship and care. He sent down His white-robed angel to Mary, enunciating her blessedness, and such enunciation was no more remarkable than that the bright-winged seraph should have communed with the patriarchs and prophets.

It is not for us to say in what manner the Creator develops himself to these Mediums; some are thrown into a state of clairvoyance, thus abstracting and absorbing the soul from the chains of earth and all objective consciousness. Others are breathed upon by the vital source of all intelligence, and their gaze penetrates the veil that hides the world of man from the world of God.

Facts innumerable sustained this doctrine long before the Spiritual emanations of our time were claimed as discoveries. The Queen of Sweden, who was most intimate with Swedenborg, esteemed the man for his science, learning, and virtue, yet she ridiculed his Spiritual pretensions. Wishing to test these qualities, she desired him to reveal to her some words which her husband when dying, had whispered in her ear. The philosopher required some little time for meditation, and at the expiration of the stated interval, told her the precise words, which her husband had communicated, and which had never been revealed to mortal. Can we doubt that the departed Spirit of her husband had made him the medium of this revelation?

An instance of clairvoyant revelation occurred in the life of the famous Dr. Donne, Dean of St. Paul's. The relative of his wife, Sir Woolsey, wished the Dean to accompany him to Paris on some state occasion. His lady was in a feeble state, and greatly objected to his leaving her; their mutual attachment was most extreme, and he hesitated a long time between the duty of a husband and the obligation of friendship. He finally consented, and they journeyed together to the Capital. One morning, when his friends had stepped into an adjoining room, the apparition of his wife passed through the chamber with a dead child clinging to her. When his friends returned, they found the Dr. speechless and in a state of agitation that caused the most lively apprehension on the part of his friends. They made a note of what had occurred, at the hour and the instant it transpired. A messenger was despatched to the lady, who was lying in a languid and low condition, having at the hour, when as from the grave she burst upon his presence, given birth to a still-born infant.

These are things which have found hitherto an interpretation in the phrase "optical illusions" and those of the "earth earth" have been content to accept the explanation.

"The soul," says Plotinus, "must have a medium;" the good deed, efficient in humane and tender solicitude for man, for the world and for God, is strengthened in its attributes by the angels or messenger which as Wordsworth says: "In trailing clouds of glory, cometh from afar."

We can make this Spirit, this visiting and gnat-dian angel near or far, drive it from us all together.

"Life and Death, a thin partition
All thy mystery divide;
For in shadow walks the Spirit,
With the mortal side by side."
Providence, Jan. 10th, 1855.

